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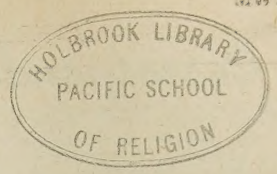

The AMERICAN FRIEND

[DECEMBER 20, 1951]

The Eternal Year

Dated from Christ, again another year
Dawns on our world of hatred and of fear
Where hope lies clouded and where dread looms clear.

And voices cry disaster and cry doom:
Men whimper of world's winter and world's tomb:
Their songs deny the deep root, the high bloom.

And yet how often from a time accursed—
Out of the awful winter of the worst—
In God's deep mercy has the white Christ burst!

Beyond the hills I hear the thunder sound:
I feel the fragile blossom rive the ground:
I see new cities, gentle and profound.

God's providence is sure: within man's will
Waits the New Year—a sun-hued daffodil
Where earth's lost Eden blossoms fairer still.

E. MERRILL ROOT

.. Correspondence ..

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making. MILTON

AN EXPOSITION OF CHRISTIAN SOCIALISM

In this letter, Avery Weage, former pastor of the Friends Meeting in Clinton Corners, New York, replies to the article on Christian Economics by Howard E. Kershner appearing in THE AMERICAN FRIEND *for October 25. At present, Avery Weage is minister for a Congregational Church and a member of the Wider Quaker Fellowship.*

The present international outlook includes four distinctive economic philosophies, each of them sharply marked off from the others. These are:

(1) Monopoly capitalism.
(2) Fascism, a reactionary variant of capitalism.
(3) Socialism.
(4) Communism.

It will be noted that the expression, "free enterprise," is not used in the above summary of the dominant economic philosophies of the day. Free enterprise was at least partially characteristic of American economy under pioneer conditions, but has become increasingly rare and difficult to achieve since the appearance and extending influence of monopoly.

Socialism has offered the following criticisms, among others, of capitalism.

(1) The profit motive develops financiers at the expense of artists, writers, musicians, philosophers and prophets. Only those artists, writers and others who compromise their ethical standards in order to make a profit stand much chance of surviving.

Competition in the field of art, for example, will not be decided upon the basis of the intrinsic worth of the artistic production, but upon the basis of the ability of the artist to realize a profit from his production.

Consequently, under an order of competitive capitalism, commercial craftsmanship and craftsmen thrive, while true art usually struggles with hopeless poverty and is frequently unable even to find expression.

(2) Under capitalism a form of collectivism develops, known as monopoly, in which economic power over the great mass of the people is in the hands of a few. Such a monopoly of power, despotically used, is known as fascism, and presents a real danger to our country today.

(3) The profit motive is inadequate to produce the noblest fruits of the human spirit, and is contrary to the life and teachings of Christ. The service motive and the motive of thoughtfulness for others are above the profit motive.

Some of the reasons commonly advanced for adopting Christian socialism, are as follows:

(1) Socialism is the middle way between fascism and communism, and is equally antithetical to both.

(2) The fundamental difference between Christian socialism and communism is this — that socialism seeks to realize its ends through the ballot-box, while communism thrives through class warfare.

(3) The socialist statement, "From each according to his ability and to each according to his need," is similar in spirit to the Golden Rule. If it has not worked under the conditions of a capitalistic society, that is no argument against this statement of an ideal. Rather, it is an argument for abolishing monopoly capitalism and substituting an order where this ideal will work.

(4) Socialism is economic democracy, and the people can be trusted to manage their own economic affairs.

(5) Socialism would subordinate the desire to make a profit as a motive for productive effort, to pride in work well done and joy in serving others, as motives for efficient work.

(6) The welfare state is not even closely related to socialism, but represents the efforts of the capitalistic state to salvage the wreckage resulting from the failure of monopoly capitalism. Under socialism, both private and public welfare work would become increasingly unnecessary. One helpful outcome of socialism would be the disappearance of those human derelicts who, as the underdogs of the present system, having made a somewhat extreme application of the profit motive idea, are seeking to get something for nothing.

(7) Christian socialism is economic democracy practiced on a Christian level. It means the breakdown of special economic privileges which cannot be shared, by their voluntary renunciation.

Avery D. Weage

Box 44,
Newcastle, Neb.

THE IMPORTANCE OF THE RAGOLI BIBLE

To the Editor:

It gave us such a thrill recently to get from the Mission Board Office a copy of the whole Bible in Ragoli. (See THE AMERICAN FRIEND for August 30, *How a Bible Came to Be.*) I had to go into my room with it and thank God that He had helped in the overcoming of all the obstacles that threatened to hold back the finishing of the Old Testament over the last fifteen years. I am reading this Bible through now, chapter by chapter, in the early mornings, instead of the English Bible, and how this brings back blessed memories of Bible classes through the years with the Africans.

I can just see the eagerness of our African Friends, as they come to our centers from far and near to buy their first copy of the whole Bible in their own language. Five years ago, Jefferson and Helen Ford wrote us that when they were teaching Isaiah in the Bible Institute at Lugulu Kitosh that year they had just the one typed manuscript available for the class to read out of school hours. Jefferson announced that he was leaving it in the school room so that any who wanted to could read it or copy out parts they specially wanted. The result was that every member of the class copied the whole of Isaiah in their note books so they would have it

(Continued on page 417)

THE AMERICAN FRIEND Old Series, Vol. LVIII, No. 26 New Series, Vol. XXXIX, No. 26
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

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SUBSCRIPTION RATES

Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 10 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorials . . .

Bethlehem is Our Town

CHRISTMAS has long been the symbol of hope in the Christian world. This abiding hope of mankind reminds us that in Christ God came to dwell among men and to become our Redeemer and Friend.

But Christmas is also the despair of many families. It has become the despair of those who have found the sharing of gifts an increasing burden and an undue economic drain on family resources. Christmas is the despair of humble and devout folk who see the celebration of the day made an outward show sadly lacking in spiritual significance. Christmas is the despair of discerning Christian leaders who are aware that the increasingly elaborate pageantry within the church itself may tend to obscure rather than reveal the presence of the Living Christ.

Early Friends made very little of the Christmas season. Diaries of one hundred and fifty years ago mention December 25 as any other day would be mentioned with no reference to Christmas. Yet we can be sure that these folk had a very real sense of Divine Presence.

In modern times the Protestant church has drawn quite heavily on Catholic Nativity pageantry. We need to be reminded that Christmas is something more than celebrating the presence of a God given child in the arms of a Galilean mother. Christmas should remind men of the "Presence in the Midst." The Sistine Madonna is a priceless treasure of art, but at best it can be but a reminder of a Christ who lives in the experience of men today.

There is much to commend the introduction given in the Fourth Gospel to the ministry of Jesus. This gospel says nothing of Joseph and Mary, nor is any reference made to Bethlehem. Without details, without localization we are told, "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." (John 1:14)

A few years ago I was in Bethlehem on Christmas Eve and witnessed the elaborate pageantry of the Midnight Mass. But there was little in this colorful experience to lead one with a Quaker background into the presence of the Living Christ. Such a celebration in terms of place and events may even detract from the reality of the revelation of God in the person of Jesus Christ.

If Jesus is to have meaning for this modern world He cannot remain localized in a Bethlehem cattle shed. In a very real sense Bethlehem must become "Our Town." Whether ancient shepherds or modern business folk, men need to tune their ears to hear the harmony of the Divine voice proclaiming the advent of Christ's Kingdom of righteousness and love and truth.

Nor can Jesus be localized in terms of creed or theological interpretation. Truly He is the hope of all mankind. Some of his very last words are addressed to his followers of every generation, "You shall receive power when the Holy Spirit has come upon you and you shall be my witnesses . . . to the ends of the earth." (Acts 1:8)

We will always need the story of the Shepherds, the witness of the Wise Men, the harmony of heavenly voices, but most of all there is need for a continuing revelation of the Living Christ within our own souls. That makes Christmas a joyous reality.

We can rescue Christmas and make its celebration a worthy witness to the Christian Gospel. We can save the Nativity Season from gaudy display and commercial exploitation. This is a suitable occasion to take seriously the Quaker testimony of simplicity. Children can be taught the true spirit of Christmas, that there is more joy in giving than in receiving. Indeed we can pray for the day to come when,

"Every hearth is aflame, and the beautiful sing
In the homes of the nations that Jesus is King."

LEVINUS K. PAINTER

1952—The Year in Prospect

RARELY do Friends experience a year so chock-full of significant events as will be the year of 1952.

Starting near home, we shall observe the golden anniversary, or should we say year of jubilee, of the Five Years Meeting of Friends. An anniversary committee is now at work, developing plans for a proper observance, and their plans will first be portrayed in a January issue of this journal.

The American Friends Service Committee will observe its thirty-fifth year of work. The story of its creative expansion is well known.

On the world level of the Society of Friends, this year will mark the tercentenary of that significant event—the vision of George Fox on Pendle Hill, and the beginning of the Quaker movement. Partly in observance of this, but chiefly because we are concerned for the next century ahead, the World Conference of Friends will be held at Oxford, England, July 28 to August 6. Nine hundred delegates will assemble at Oxford and many more will visit England at that time for the tercentenary observance in Northwestern England, the geographic base of the evangelical Quaker expansion.

All of these events are added to a year that will be filled with the usual round of Yearly Meeting sessions, Board and Committee meetings and other conferences.

There is a great danger in 1952 that our sight may turn inward, toward ourselves—that we may become so involved in the celebrations of our own history that we shall lose sight of the large circle of problems in the world of which we are a definite part, and also blur our focus on the Christ and his kingdom. Quakerism *per se* can never meet the needs of sinning men and nations, but Christ speaking through us can in some measure "speak to the condition" of men, races, classes and nations.

Shall We Condition Minds or Educate?

DO we save free speech by forbidding it? Do we preserve a way of life by not permitting its practice? Is the American form of democracy to be preserved in mothballs or in "cold-pack" on the library shelves?

The action of the trustees of Ohio University suggests that peril on one American campus. It is one step toward turning the functions of genuine education into the process of dispensing official opinions. Granted, for the sake of argument, that a few officials are capable of knowing truth and error and shielding younger minds from the perils of the latter, can students by such insulation learn to think, to discern between opinions, and to find their way? Of course officials nowhere have such final and finished revelations of truth. It is better to be exposed to error than never to develop the ability to think and the will to choose.

That, of course, is the old stock argument against the denial of free speech, but whether new or old, we need to say it over and over again. Does anyone suppose that pacifism may suddenly undermine a university simply by the discussion of it? Will socialism take over by the mere study of it?

Apparently those who want freedom of thought and expression have more confidence in the basic strength of Ohio University and less confidence in the intellectual potency of "left" ideas than do the trustees of the institution!

"The Truth Shall Set You Free"

THERE is finally but one slavery—the bondage of error; and one freedom—that of truth. Error expresses itself in terms of fear, envy and a host of other sins. Truth leads to understanding and overcomes evil with good.

When Jesus said, "I have many things to say to you, but you cannot bear them now," he announced a principle of growth—growth in which one works partly in conquered territory and partly in some "land of promise." We need that combination—a sense of spiritual security mixed with a feeling of spiritual adventure.

No man has yet spoken the last *word* of God to his children, but Christian faith declares that the *Word* of God has dwelt among us. His message to us over twenty centuries proves true in the test of time. But there are still undeveloped areas in our minds and hearts. If Jesus were to stand among us again as he did two thousand years ago he might still say, "I have much to tell you, but you must become able to receive it."

Later, one of his servants wrote, "Grow in grace and in the knowledge of Christ." Christian faith has a great lure for those who want to grow—to go forward. Lift your sails. Let the winds of the spirit fill them. There is no sea that is not God's sea, and no winds that are not his, but ours are the sails, and ours the will to raise them!

E. T. E.

Some Considerations of Peace

From a Russian Journal

By Leslie Metcalf

Last summer seven English Quakers visited Russia, talking to officials, becoming acquainted with the Russian people and traveling to several Russian cities, all in a spirit of alert and intelligent good will. Leslie Metcalf, a prominent coal industry engineer in Great Britain and chairman of the East-West Relations Committee of London Yearly Meeting, was one of the British Friends who made this mission to Moscow. This story on the visit to a Russian Baptist Church is an excerpt from the diary he kept while in Russia. It illustrates well the spirit in which the English Quakers made this visit, and the way in which they were received. It is hoped that this Friends mission may have helped a little to create an atmosphere in which peace is possible.

. . . Following this visit we returned to the Hotel, picked up our interpreters and set off for the Baptist Church to which we had been invited to take part in their usual Tuesday night service. When we arrived at 6 p. m. the Church was already beginning to fill up. The congregation had not been told that we were coming as the arrangement had only been made the day previously at the Peace Committee Meeting.

We spent an hour in the vestry with the deacons or whatever the Baptist equivalent is and had an interesting discussion and exchange of views. Our conversation ranged over such questions as Conscientious Objection, the Doukhobors who went to Canada with the help of Tolstoy and American and Canadian Quakers, and so on.

During this conversation Jitkov [President of the Baptist Union] mentioned that he hoped that one of us would say something to the congregation and this duty fell upon me. I had very little time to prepare!

At 7 o'clock we all went up on to the raised platform and found the church packed with about 1500 people. It was very similar to a Baptist Church in England with a gallery which was also full. The congregation were mostly women although we noticed a fair sprinkling of young people. The service was fairly long and eventually my turn came. My friend, the interpreter Sorokin, had suggested that I speak in Russian and so I decided to do this as I had a statement already translated which had so far not been used. Sorokin faithfully stood beside me and prompted me when I stumbled over a word.

LESLIE METCALF SPEAKS

I started off by telling them how glad we were to be there, how I had been in Russia 25 years ago and how interesting it was to come back to their great country. (There was of course no question of censorship or restriction on my freedom of speech.) I will give you the text of what I then read verbatim as it is interesting for the record.

We are happy to be in the Soviet Union. We are very grateful for the invitation which the Soviet Peace Committee has been good enough to extend to us and for the cordiality of your welcome. The Society of Friends to which we all belong attaches the greatest importance to direct and personal contact between peoples and we rejoice in this opportunity to come into a personal relationship with you and your

fellow countrymen. We have one major and overriding purpose in coming and that is to strengthen by however little or by however much the prospect of achieving a true peace and cooperation between all nations of the world and not least between our own country and the Soviet Union. In pursuit of this we wish to discuss with your church officers in all friendliness and frankness the problems which mutually face us in removing the threat of War and in consolidating a genuine Peace.

We are confident that our visit will greatly extend our knowledge and understanding of the Soviet Union and of the Russian people as we hope it will strengthen your knowledge and understanding of our country. Again from our hearts we thank you for your generous welcome.

I read the message of Goodwill which London Yearly Meeting had published two years ago and which they had had translated into Russian, French and German. I then read from a Russian Bible a few verses from Ephesians. I ended by making a reference to the text on the wall behind me, "God is Love," and I got Sorokin to explain to the congregation that silence played an important part in Quaker worship and to ask the congregation to stand, and we ended with a period of silent worship which was very moving.

The Service closed with a Russian version of the hymn, "God be with you till we meet again," and while singing this all the women in the congregation took out their handkerchifs and waved them to us. When the service was over we walked down among the congregation and were shaken by the hand by hundreds of people who seemed loath to leave the church—a very memorable occasion.

After the congregation had finally dispersed, we were invited to take tea which had been prepared and set out by some of the church ladies for us on the same platform from which the Minister had conducted the service. As is the way with voluntary church workers the world over, they had prepared a remarkably fine tea and I found myself sitting behind an enormous bowl of large-sized strawberries which I seemed to have all to myself.

We had more talks with our Baptist friends and after I had said thank you Jitkov said he would like to tell us what the Baptists were doing for Peace.

Russian Baptists Peace Moves

(1) The Baptists had sent a message to the International Congress of Champions of Peace which was organized by a Committee of Workers for Culture and the International Federation of Women, urging Christians all over the world and all people with the same beliefs to join in this great truly Christian Peace movement.

(2) In reply to a message from the Third Session of the World Council of Peace the Baptist Union confessed its affiliation to this movement and called on all Baptists all over the world to affiliate and support this movement.

(3) On August 18th, 1950, the Baptist Union sent a telegram to the Security Council with a protest against the inhuman bombardment in Korea and with a request for the immediate cessation of hostilities in Korea and the withdrawal of all troops.

(4) The Baptist Union associated itself with a message from representatives of the Georgian and Russian Churches.

(5) On the invitation of the Soviet Peace Committee the Baptist Union nominated its delegates to the All Union Congress of Peace Supporters and their President took part in the conference.

(6) On Friday, October 20th, the President (Jitkov) addressed all Baptists of the world with an appeal to express their categorical protest against the aggression of the U.S. in Korea and called on all Churches to preach Peace in their churches, and all Believers to pray sincerely for Peace, and to support the movement of Defenders of Peace and to join in the decisive struggle against a new World War.

Gerald Bailey on Peace

After this there was a pause in which Gerald [Bailey] and I, who were sitting next to each other, had a hurried conversation. If we let this go by default we should be failing in our duty and yet it was ungracious to be churlish after the service, the tea and the generous welcome. However, on the basis of speaking the truth in love, we decided we must say something and Gerald held forth very ably. He said that any religious society or Peace movement which identified itself with the political aims of one side only in a dispute could not sincerely work for Peace. He said it was this adherence of the Peace movement to the policies of the Soviet Government and the tacit assumption that all those who held a different view were aggressors, that made it so difficult for the Quakers to support the Peace movement wholeheartedly. Gerald said a lot more and made our position very clear. There was an awkward silence. Then the President concluded by saying that believing in deeds was their guide in working for Peace.

The supper party ended and we were invited once more into the vestry where we were all presented with lacquer boxes with a picture of the Kremlin on the lid. These boxes were the work of craftsmen from one particular village. I remember buying a similar box in 1925, but the design was then a sleigh drawn by three horses.

So ended a very wonderful occasion.

Community and Individualism

FOR LIFE—A CREED

By William W. Clark

I believe in the Holy Spirit, the surrounding presence of eternal love, uniting, binding, and strengthening us in the service of God and the fellowship of men.

I believe in the Divine Purpose, the creation of one family of all people, responsible to God and to one another, bound together in mutual respect and cooperation.

One can easily understand why, when Christians have been thinking in terms of the threefold, trinitarian metaphor for the expression of their faith, they have thought always of the church, and of the kingdom of God, when they have thought of the Holy Spirit. The church as the body of Christ, having many members but one body and one spirit, has been thought of as composed of the many individuals who have been gathered into one Christian fellowship by the possession of one faith, one inward, subjective experience of God in Christ. The type of experience of God which we have been describing in other sections of this creed, the subjective experience of love where spirit meets spirit, is inevitably a uniting and binding and strengthening experience which bands together those who share it.

Individual Worth

This is something totally different from the kind of collective security which the Authoritarians offer. Here each individual member is thought of as having infinite importance and dignity and promise in the eyes of God and thus in the eyes of the group. The self is not lost in subservience to the group, as totalitarians demand, but is found in self-expression through the group. Here is the only kind of group experience where man genuinely can adopt the motto, "From each according to his ability, to each according to his need." This is essentially a Christian and not a Communist motto, because no collectivistic theory, no Marxist nor Fascist doctrine, can genuinely provide service to each according to his full human and divine need and therefore cannot possibly receive from each according to his divinely inspired abilities. We Christians are parts of a whole, yes; yet each part is infinitely precious and supremely important. No Christian whole can exist which rides roughshod over the individual. On the other hand, the excessive individualism into which some Protestant thought has fallen from time to time is as untenable as is the collectivism we have mentioned.

The Christian fellowship is not merely a voluntary aggregation of persons united because of mutual interests, who remain together as long as it pleases

them but who may at any moment adopt some other more pleasing allegiance. Sects may partake of this nature, and one joins that branch of the church which most nearly represents one's own understanding of the purpose of God for the community of men. But the Church Inclusive is the work of God, the result in human lives of the in-dwelling, holy spirit of love.

Consider the exciting implications of this in relation to the perennial problem of the individual versus the community. The Collectivists are right in their implication that the group is important and that the individual must subordinate his own interests to the interests of the whole. The Individualists are right in their contention that the supreme values center around the individual and his priceless worth and dignity. But the Individualists are also right in pointing out the tendency of the group to force conformity upon the individual, stultifying or corrupting him, not allowing him to express freely his own personal tastes, impulses, and creative urges, making him more and more into a kind of automaton instead of a human being with the spark of divinity in him. At the same time, the Collectivists are right in pointing out that individualism unrestricted leads to chaos, as egos in their desire to serve their own interests collide with other egos pursuing contrary interests. The danger of liberty is that it may degenerate into license. The danger of community is that it presses toward conformity.

Release from Dilemma

The Church, the Christian fellowship, offers a challenging release from this dilemma. The community brought together by the activity of God's spirit of love transcends all the individualistic differences of its parts and expresses a unity which is beyond and above the differences. But at the same time, because the unity is created by the one Holy Spirit it expresses itself creatively, not conformingly. The spirit of God in the life of man enhances to supreme importance the peculiar contribution of each individual to the welfare of the community.

I suspect that this must seem quite theoretical until translated into the terms of our actual experience as individuals in groups. I suggest that each reader would do well to visualize certain groups to which he belongs, including his own particular sectarian church, and try to apply the ideas to that example. Let me do so in one instance here. I know of no more exemplary occasion when the possibilities of Christian fellowship are realized than in a Quaker meeting for business, when it achieves its fundamental purposes and follows its tried method. In such a meeting no vote is taken, counting the noses of the individualistic desires of the members of the group so that the desires of the greatest number may be recognized, nor does any individual in authority by virtue of his position determine arbitrarily what the group shall do and think. Rather, each individual shares humbly and yet with conviction whatever may be his opinion concerning the subject which is at hand. He does so with openness, ready to listen intently as others do likewise, with the possibility ever present in his attitude that he may modify his opinion as he learns of the opinions of the others. Thus each person expresses his own highest self to the full and with the complete respect of all the other persons in the group. In the end, a group mind is achieved in which all concur by unanimous consent. This is considered to be the will of God, because it has been arrived at without self-will on the part of the individuals. Yet in fulfilling this will, each individual feels himself fulfilled because the process is completely satisfying to that of God within him.

The Process of Unity

This process is not a theoretical and idealistic possibility which will have to wait for some future race of grander mortals. It is an accomplishment over and over again of groups in the present. I shall never forget the profound joy that came to a group of which I am a member when, after members of the group had been arguing for some time about two opposing directions in which it was urged the group should go, with tension heightening on all sides, it was suddenly realized by all what we were doing. Argument was abondoned in favor of a period of waiting in silence. Following the silence, we each were ready to share our varying opinions humbly, for what they were worth, patiently waiting for the arrival of a sense of the meeting. Perhaps never before had we been as close to one another, as unified, as we were at that moment, and yet never before had each one of us felt himself so amply respected and so crucially significant to the good of all.

I believe in the Holy Spirit, uniting, binding, strengthening, giving us a foretaste of that ultimate purpose of God, His Kingdom of Love, which genuinely receives from each according to his ability and returns to each according to his need.

(To be continued)

WILLARD O. TRUEBLOOD

Willard Trueblood passed away on December 1 at Covina, California. An account of his life and work will appear in the next issue of this journal.

HOMER LAWRENCE MORRIS

1886 - 1951

Homer Lawrence Morris, of Wallingford, Pennsylvania, an executive of the American Friends Service Committee, died in Pennsylvania Hospital on November 26, from a cerebral hemorrhage. He was sixty-six.

He joined the staff of the American Friends Service Committee in 1934 to direct the child-feeding program of the Committee in the soft coal area. In 1935 he became Secretary of the Social-Industrial section of the Committee, and through his able direction, Penn-Craft, the subsistence homestead project at East Millsboro, Pennsylvania, was started. Later he was instrumental in organizing work camps for young people in twelve different sections of the United States. On June 1, 1946, he became Secretary of Regional Offices for the A.F.S.C., the position he held until his death.

Homer Morris was born in Dublin, Indiana, July 1, 1886. He graduated from Earlham College, Richmond, Indiana, in 1911, and went directly from there as an instructor in History and Debating to Penn College, Oskaloosa, Iowa. From 1917 to 1918 he was instructor of Economics at Hunter College, New York City, and in 1918 received his M.A. at Columbia University, and his Ph.D. from that institution in 1921. From 1918-1928 he was professor of Economics and Political Science at Earlham College, Richmond, Indiana.

Homer Morris' work with the Friends Service Committee began in 1921 when he was made Director of Child Feeding in Berlin. In 1922 he and his wife moved into Russia where he was Field Director for relief activities during the Russian famine. In 1923 he was sent as a special commissioner by the Service Committee to investigate children in the Ruhr. He saw another period of foreign service in the summer of 1939 when the Friends sent him to Germany as a commissioner in behalf of Jewish refugees. In spite of the difficulties of travel and the upset conditions in Europe at this time, he was able to visit all the Quaker Centers in Germany, Denmark, Holland, France, and Switzerland, as well as England.

He was a member of Providence Monthly Meeting of Friends and of the West Richmond Meeting in Richmond, Indiana. He had been a member of the Board of Directors of Earlham College for 24 years. He was a member of the Executive Council of the Five Years Meeting of Friends at the time of his death, and was known and loved by Friends throughout the United States.

Surviving are his wife, Edna Wright Morris, and their son, James Morris of Denver, Colorado.

PACIFIC SCHOOL

BUILDING THE "BUILDING FUND"

Responses by Friends groups in the Five Years Meeting to the challenge of helping finance our proposed Central Office Building at Quaker Hill in Richmond, Indiana, are now coming to hand. The following Meetings have reported that they can be counted on for support in amounts that will equal or exceed the per capita quota that the size of their membership might reasonably be expected to provide. A much larger list will be available shortly since many Meetings are now in the process of making this solicitation.

Baltimore, Maryland; Caesar's Creek, Ohio; Corinth, Virginia; Deer Creek, Maryland; Dover, Ohio; Fairview, Ohio; Fall Creek, Ohio; Goose Creek, Virginia; Richmond, Virginia, Russiaville, Indiana; Sandy Spring, Maryland; Washington, D. C.; Wilmington, Ohio.

An example of five Meetings in both rural and urban localities in different sections of the field indicates what can happen when Friends share willingly in this united enterprise. Success comes through cooperation and a vision of the value that accrues through building together. Other Meetings may be counted on with confidence to do likewise. Local encouragement by readers of THE AMERICAN FRIEND will be a most valuable asset.

1. Quota on basis of membership..$470
   Amount subscribed to date..... 631
2. Quota on basis of membership..$270
   Amount subscribed to date..... 300
3. Quota on basis of membership.. 337
   Amount subscribed to date..... 456
4. Quota on basis of membership.. 175
   Amount subscribed to date..... 320
5. Quota on basis of membership.. 537
   Amount subscribed to date..... 699

R. Ernest Lamb

A MESSAGE TO MEETINGS BUILDING LOCALLY

Some Monthly Meetings, finding it inconvenient to make a canvass at this time, for reasons such as major building programs in their local churches, have taken official action assuring the Building Committee that they will contribute at least their per capita share to our new Headquarters building. Some have indicated that they hope to do much more. Meetings taking this action will be credited and listed as 100% contributors.

Such action will have a threefold value. 1) It will materially assist the Trustees of the Five Years Meeting in determining the amount of support that Friends across the Five Years Meeting are planning to provide. 2) It will be a guide to the Building Committee who, next year, will be exploring avenues for the procuring of needed materials. 3) It will encourage and stimulate giving in all Yearly Meetings since it will demonstrate the fact that we are really "Building Together."

CARE FOR CHRISTMAS

Instead of a holly wreath, imagine a big question mark hung upon a door—a door behind which children wait and wonder whether Santa Claus will remember them. This Christmas CARE (Cooperative for American Remittances to Europe, Inc.) asks us to remember the world's forgotten children. World War II left 250,000 orphans in France. One child in every eight was orphaned in Greece; one in 25 in Finland. Italy, with 3,000,000 homeless boys and girls, counted 75,000 orphans in Naples alone. Those children are still in daily need of assistance, along with the orphans of the Philippines . . . of Japan, where the babies whose parents were killed by the atom bomb are now old enough to go to school . . . of South Korea, where the orphans of a new war face hunger and cold. Through CARE, 20 Broad Street, New York 5, New York, you can send a $10 food package to a children's institution in any of 21 European or Asian countries. Or you can choose from over 30 other variously-priced CARE packages, ranging from food to fabrics for new clothes, from warm blankets to gay children's books. Whatever CARE gift you put in Santa's pack for these forgotten children, you can be certain it will replace the question mark with a full measure of help and hope and Yuletide cheer.

C.O.s TO SERVE IN MENTAL HOSPITALS

Selective Service officials have worked out a tentative plan to allow religious objectors to serve in mental hospitals, as they did in World War II, according to a report from Religious News Service. Agreement has reportedly been reached to permit the assignment of objectors to public mental institutions, provided that the assignment takes them at least 150 miles from home.

Work is nearing completion on the regulations, which President Truman will issue to guide draft boards in assigning conscientious objectors to civilian work. Tuberculosis hospitals also will be specifically mentioned in the regulations.

Senator James H. Duff, Republican from Pennsylvania, made a public request recently that C.O.'s be assigned to such work, praising the labor of 400 objectors who served in Pennsylvania institutions during World War II.

QUAKER BUILDING AND BUILDERS — IV

In this article, Eleanor Taber of New York Yearly Meeting continues the story of building among Friends during the past twenty-five years.

CENTRAL YEARLY MEETING

Central Yearly Meeting in Indiana, with 594 members in ten Meetings, has nine new Meetinghouses scattered through Indiana and Arkansas, according to J. Edwin Newby, Clerk. Terre Haute Monthly Meeting of Friends was organized in 1938 with twelve charter members. One family bought the church building in 1937 and the membership purchased it at the same price in 1941, making a small down payment. In three years the balance was entirely paid off. It has not been possible to get details of the Meetinghouses in Farmersburg, Randolph, Dunkirk, Fort Wayne, Alexandria and Gateway Meetings in Indiana, nor of McArthur and Dewitt Meetings in Arkansas.

Three Yearly Meetings of the Five Years Meeting, Indiana, Iowa and Nebraska, had their period of expansion a little earlier than the period covered in this article, and they show comparatively few Meetinghouses built in the last twenty-five years.

INDIANA YEARLY MEETING

Indiana, though, is trying a very interesting experiment in the Stout Memorial Meetinghouse on Earlham College Campus, building it partly by the "work camp" method. Members of Indiana and Western Yearly Meetings have been asked to volunteer for periods of two weeks or more, to live in the college dormitories when college is not in session and build the Meetinghouse materially and spiritually. As the invitation says, "Cost more? Possibly, but it should not. Take longer? Probably! Be built as well? Yes, because skilled workmen will assist, and the job will be supervised by a paid, permanent staff with a background of construction experience." As the Meetinghouse will soon be finished, I will leave the description to future issues of THE AMERICAN FRIEND, to tell how interesting relics from Wymondham Meetinghouse, near Earlham Hall, England, are incorporated in the new building.

IOWA YEARLY MEETING

A report from Iowa Yearly Meeting indicates that five Meetinghouses have been built in that Yearly Meeting since 1925. These are at Canby, Arnolds Park, Scranton, Lynnville and Marshalltown. No further details have been received.

(To be continued)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Questions People Ask: Sermons Preached in Riverside Church, by Robert J. McCracken; Harper; 188 pages; $2.50.

This first book of sermons by the pastor of Riverside Church, New York, deals with very real and vital religious problems which people have faced.

Says the writer: "As soon as religion becomes a live issue it poses questions. The questions vary from person to person and from generation to generation. At the deeper levels, however, one is aware of a recurring quality and an essential similarity in the questions people ask . . . For those for whom such inquiries are urgent as well as significant, an easy faith is a contradiction in terms, insulting alike to the intelligence and the conscience. They have to do battle for faith. They possess it only as they recapture it day by day."

Clarity of thought and simplicity and directness of style add effectiveness to the book. There is a generous use of Biblical and illustrative material. The book should definitely help people in their religious problems and it also will provide ministers with examples of effective preaching.

James R. Furbay

QUAKER MEMBERSHIP

Total membership in the United States of the Society of Friends today is approximately 115,000, according to a report from the American Friends Fellowship Council.

Membership is distributed among 971 local meetings in 46 states, with Mississippi and Nevada the only states unrepresented.

Pennsylvania, historic and educational center for the Society since the days of William Penn, has but 97 meetings compared to 153 in Indiana and 111 in Ohio. North Carolina has 84, Iowa 65, New York 56, Kansas 50 and California 41.

About 100 new Quaker groups have been organized in the past fourteen years, with 31 of them becoming established Monthly Meetings.

THOSE CORONET PICTURES ON MILITARY TRAINING

The October issue of *Coronet* magazine carried an article entitled "Classroom Movies for Tomorrow's Draftees." A series of fourteen films are anticipated by *Coronet* as the basis for a semester course in high schools.

These films have been previewed by very responsible Christian education groups and termed as dangerous for the training of youth. The basic philosophy is said to be wrong for the following reasons:

1. The films assume a militarized state to which all must adjust.
2. They assume conditions as Universal Military Training would create, though not mentioning U.M.T.
3. They suggest military service as the highest expression of citizenship.
4. They assume only military might as a way of opposing tyranny.
5. The United Nations is treated in an incidental fashion.
6. The films assume that there are no peaceful alternatives.

Such is the report, and it should alert Friends to examine these films if they are suggested for the public school system in any of our communities.

I have never heard anything about the resolutions of the apostles, but I have read a good deal about the *Acts* of the apostles.

Horace Mann

THE OLD YEAR DIES

(December 1951)

Even the leaves are cold today:
They shiver and flutter — dead
With the snow that they feel, though it has not come:
They are neither green nor red.

Winter has come: it soothes and nips;
It fashions the ice of death;
Crystal pellets encircle the leaves,
And grief is the world's gray breath.

Suzette Atkins

REMEMBERED CHRISTMAS

The Christmas season once again is here:
Again we harken back unto the year
When Jesus in the Bethlehem grotto lay
Upon a lowly couch of new-mown hay.

They little knew, who tended Him that night,
The heights, the depths, of His lone solo flight! —
Yet angel choirs struck up a lofty strain
To sing His story, earth-wide, clear and plain.
It echoes now from the Eternities —
A mighty river down the centuries!

That strain is caught by millions on this day,
And sung with gratitude along our way;
And may the eternal, living Christmastide
Dispel all clouds of earth though dark and wide.

Oh, speed from altars of the Living Church
The urgent message that shall go in search
Of the lost world . . . the souls who need Him most . . .
The myriads of the world's bewildered host!

Ezra James Williams

IMMANENCE

(Seen in a stranger who passes)

I see in you a Christmas and a Spring;
I see a fence along a meadow's brow;
And in your voice I hear a faint bird sing.
Your youth suggests to me a hemlock bough
Weighed down with snow, that sparkles in the sun.
I do not know what eyes I see you through —
I only know you lead my heart to run
With naked toes through early morning dew.
I hear a carol ringing in my tower;
Recall the hearthfire bright on Christmas day:
Then comes the merry, dancing, happy hour
When home is all there is, so let us stay
Till winter turns to spring and soon one finds
The only Christmas "season" is — the mind's.

John A. Kriebel

A NEW YEAR CALL

We hear a call that bids: "Heed not time's gong!
Build bridges over chaos, horror, woe;
Go straight ahead and face each threatening foe;
To you the truth of brotherhood and song!"
Man travels barren wastes to leave the throng
Of those who bind and will not let him grow.
"I must go on," he cries, "I want to know
The truth of things. To this my days belong!"
Man's inner guardian sees ahead the skies
Are radiant with stars. He hears Life's bells,
And leads his traveller on with right good cheer:
"Hark, man," he calls. "Come, leave your sorry sighs,
For over all time's hills Life's song that swells
Is ushering in for you a glad New Year!"

Helen Douglas Robinson

THE RAGOLI BIBLE

(Continued from page 410)

for the remainder of the course and to take to their homes with them. Now they have all the Bible to read.

231 A. Athenian St. Alta H. Hoyt
Wichita, Kansas

THE VATICAN ISSUE

Correspondent Disagrees

To the Editor:

I find myself not going along with thee in thy editorial and comment on the appointment of an ambassador or minister to the Vatican; and I do not like the idea that thy editorial and the quotation of the letter from the Five Years Meeting suggests as the last word from the Society of Friends.

I am not easy with the suggestion that goes with this protest of thine that thee speaks for Hollingsworth Wood as well as other delegates to the Five Years Meeting. It is a factual situation that we are up against.

One of the best listening-posts in Europe is at the Vatican and the recent delegation of a group of interested Friends from England to the Russian people seems to me more in point. The frank statement of an objection is never divisive if the objection is sincerely held and the protest well-worded.

Please do not think of me as an objector on general principles. I am a grand co-operator but as I said at the start, I am not easy in my mind about this for I am a Friend who would like to have my religious principles injected into my business and who from time to time receives a client who would like to employ a lawyer who is also a member of the Society of Friends.

I do not know anything about Mark Clark and the technicalities of personal representative and official representative leave me uninterested. I am really and truly thy friend and hope thee will see this objection in all that it means.

L. Hollingsworth Wood

133 East 40th St.,
New York 16, N. Y.

THE VATICAN ISSUE

Editorial Reply

The editor fully expects that not all readers will agree with all that he writes. This page is open as a sounding board for dissent as well as agreement. We welcome the letter of Hollingsworth Wood, a good friend of THE AMERICAN FRIEND, and, with his consent, print both his letter and this editorial reply. If he wishes he may have the last word, in our next issue of this journal.

The fact that an editor presents his point of view, with some urgency, upon a controversial topic should not imply that he presumes to speak for everyone. If the editor believes that we (all of us) should take any suggested action, he has the right to say it, while at the same time the reader has a right to disagree.

We wonder whether our correspondent would have felt equally disturbed if the editor had written in similar vein in support of a peace testimony among Friends, though it is evident that large numbers of Friends do not adhere to it.

The editor did not "speak for" the Five Years Meeting. In the sessions of October, 1950, the Five Years Meeting spoke for itself, as an assembled body, and the editor reported the action taken. In whatever measure he related his remarks to that statement, it was because he believed the Five Years Meeting meant what it said.

As for the Society of Friends, can anyone doubt the sharp differentiation which Quakers made historically between the responsibilities of conscience and the State? That witness is surely basic to the principle of separation of Church and State.

The "listening post" idea is no more valid for the Vatican than for other church headquarters. Would the Roman Catholic heirarchy use this as a leverage to secure our recognition of the Vatican as a State? And is the recognition of every religious headquarters as a State necessary in order to use it as a "listening post"?

We agree on one point with our troubled Friend, the Quaker mission to Russia is a good way to "listen" with a view to learning, and to leavening a bad situation with a bit of good will.

The Editor

A SONNET OF THE YEARS

Friends will remembre Samuel Haworth of North Carolina Yearly Meeting, who has been almost bedfast since a stroke over a year ago. His beautiful spirit and his life of service with Evelyn Haworth in the ministry of the Society of Friends continue through these later years of illness. He wished to share this letter and poem with the readers of THE AMERICAN FRIEND, *since he is able to write very little.*

To the Editor:

During my long sickness I have had opportunity to think very pleasant and agreeable thoughts. Some of these are expressed in the lines which I enclose. Long ago Evelyn Haworth and I put our trust in God, the Fountain of youth, and that together with close and almost constant association with young people has kept us young in spirit. Even now I do not feel old, and am not at all tired of living in God's beautiful world, although I am well past eighty-three years.

1901—DECEMBER SEVENTEEN—1951
These fifty years
We have lived and worked together;
Happily, most of the time,
Helpfully, all of the time,
And we have found together
That life is beautiful
In every kind of weather,
But in this Golden Evening
More beautiful than ever;
For love has ruled the season,
December to December,
And ever a love-inspired reason
Still bids the heart, remember!

Samuel L. Haworth

Guilford College,
North Carolina

PEACEMAKERS TAX REFUSAL

To the Editor:

Many people who have been deeply concerned over the large and growing percentage of federal taxes going to war purposes have been prevented from taking any definite action because all funds paid to the federal government go into a common treasury, whether this money is for war purposes or for constructive purposes to which citizens willingly contribute.

The Tax Refusal Committee of Peacemakers calls attention to the fact that if the increased military appropriations now being voted by Congress under various heads are added together, this will mean a total of around 70 billion dollars for war purposes out of a budget of around 90 billion. The increased appropriations will reflect themselves in a percentage increase in taxes, and this *increase* will be for purely military purposes and nothing else. We would welcome correspondence from persons who feel a concern over this matter.

ERNEST BROMLEY, *Chairman*
Tax Refusal Committee
of Peacemakers

Golay Road in Gano,
Sharonville, Ohio

POETRY CONTRIBTORS

E. MERRILL ROOT, 120 Southwest 8th Street, Richmond, Indiana.

SUZETTE ATKINS, Earlham College, Richmond, Indiana.

JOHN KRIEBEL, Earlham College, Richmond, Indiana.

EZRA JAMES WILLIAMS, 102 Wisconsin Avenue, Danville, Illinois.

HELEN DOUGLAS ROBINSON, 815 Jackson Street North, St. Petersburg 6, Florida.

The Sunday School Lesson

Prepared by Russell E. Rees

For January 13—New Tasks for New Followers

Mark 1:16-20, Matthew 4:18-25, Luke 5:1-11

This is properly a story of transition. When Jesus first met the men of the lesson they were casual listeners, but before long they were dedicated disciples. They were at first auditors, they soon became actors or doers. They were at first admirers, they were to become imitators. They began as observers but they developed into fishers of men.

The true design of Christianity is to achieve this transition. If we can learn something of the manner in which this change takes place, we will have gotten the deeper meaning of the lesson.

The steps in the transition are as follows. 1. They stopped to listen. There must have been many evangelists pleading for the ears of the people of Palestine. Some were worthy, some were not. But the quality which was to make these men disciples was first a willingness to hear. Their ears were open, and they listened to what Jesus had to say. 2. They cooperated with him on a very simple scale. He wanted to use their boat as a place to continue his ministry, and they allowed him to do so. It was not a very great concession at this time but it was a distinct step forward from mere listening. 3. They obeyed the command of Jesus to launch out in the deep and make a new try for fish. It probably sounded naive to them for they were the experts, Jesus was the amateur. Yet there was conviction in his request and the willingness of men like Peter and John to obey his command represents a third decisive step toward fuller discipleship. 4. They, or at least Peter, confessed their own unworthiness. We have no record that Jesus made any accusations against them, nor did he say that they were evil men. The confession of Peter seems to have come out of a clear sky. He had developed a growing awareness that Jesus was a man different from other men, and in the light of his clear-cut sincerity and authority, he saw himself in his true light. 5. They became dedicated men who "left all and followed him." Every step seems to be important and taken together these steps reveal the manner in which Christian discipleship develops.

One of the errors or weaknesses of discipleship is arrested development. It is the weakness of Christianity as a whole. Many will listen to the Gospel of the Christian Church. The church is full of auditors. James must have had this in mind when he insisted that to be a disciple one must not only be a hearer, but a doer of the word. Some will even go farther and cooperate in certain timid ways with the program of the Kingdom. They will allow their possessions (to a limited degree) to be used in the Christian enterprise. They contribute to good causes as long as no great personal commitment is required. Resistence seems to grow however as the steps progress. How many of us have learned the meaning of what Thomas Kelly called Holy Obedience? Is Jesus right when he, the amateur, tells us to let down our nets for a draught? Is he, the amateur, right when he says, "Pray for those who despitefully use you and persecute you?" Or when he says, "Whatsoever you would that men should do to you, do you even so to them?"

It is clear that we will never be effective "fishers of men" until we have taken these simple elementary steps. Each one has its relationship to the final fact, dedicated discipleship. And the church should have eyes wide open to the goal of the Gospel. It is not enough to get people to listen, without cooperation; to cooperate without obedience; to obey without confession; or to confess without action.

Questions:

1. Are there levels of transition at which you find it difficult to go along with Jesus? Where is your greatest trouble?

For January 20—Discipleship and Business

Matthew 9:9-17, Luke 5:27-39

Let us begin by taking a fresh look at prejudice. The dictionary definition of prejudice is, "a preconceived judgment; an opinion adverse to anything, without grounds, or before sufficient knowledge." It is easy for us to see that other people are often prejudiced in certain attitudes. It is much harder to see in ourselves. Prejudice arises from many different causes. The person who is different is often the object of our prejudice. Outward, or physical differences are the easiest to see, and so people are quite likely to pre-judge the individual who is outwardly different.

We also find it easy to prejudge the person who disagrees with us, or the person who has been outstandingly successful where we have failed, or the individual who is antagonistic to some plan or desire of our own.

The point of this lesson, or at least one point, is the lack of any prejudice in Jesus against any man, no matter what his station. The publicans were usually grouped together, and roundly disliked by their fellow countrymen. Originally the publicans were men who contracted with the government for certain public works or services. It had often happened that these public works were auctioned off to the highest bidder, and the "publican" then made a high return by taking from his fellow citizens more than was justified. Probably the average Jew was therefore prejudiced toward publicans. Jesus did not share this prejudice. The terms on which Matthew was called into discipleship were exactly the same terms offered to Peter or John.

Attempts were made to force Jesus to accede to popular prejudice. He was criticized because he associated with well-to-do people, and because he made friendships with the people who were "sinners" or had broken the ceremonial law, or because he gave too much time to the outcast group. His answer was, "They that are well need not a physician, but they that are sick."

The two parables of the new cloth and the new wine are both to the same point. You cannot deal with new problems with old rules of thumb. "New occasions teach new duties." Just as you cannot deal with people according to some preconceived notion, based on a judgment of a class, so you cannot deal with fresh situations according to a preconceived judgment of the situation. The new wine must be put into new bottles based on knowledge of what is implied in the new situation.

Generalization about people is not good enough. When you hear a person say, "Business men are selfish," or "labor unions are run by crooks," or "Russians are bent on world domination," or "Americans are materialistic," know that you are hearing the voice of prejudice. Some people in various walks of life are evil. But no group of people is completely bad or good. Matthew may be as useful a disciple as Peter. A business man and a labor leader may each be a sincere and earnest follower of Christ trying to apply Christian teachings to his field of activity. We must learn, if we would follow Christ, to look at the individual without preconceived judgment, and see the man as a man, with all the doors of opportunity open to him.

Questions:

1. Do you think you have any prejudice against persons because of the group to which they belong?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Donald Nagler and Duane Metzger, Earlham students recently imprisoned as non-registering conscientious objectors, have become guinea pigs for a jaundice experiment. They are serving two year sentences at the Ashland, Kentucky, federal prison.

* * * *

The New London Meetinghouse, near Russiaville, Indiana, was destroyed by fire on November 18. The church, a frame structure, was built in 1904. The recently completed parsonage near the Meetinghouse was not damaged. Pastor of the New London Meeting is Lyle Love.

* * * *

Robert Price, a Friends University graduate of 1948, sang the leading tenor role in Tchaikovsky's opera "Pique Dame," in December at the Boston Opera House. He has also sung in operatic roles at Tanglewood, New Jersey and in Canada, and in concert and radio. At present he is tenor soloist at Riverside Church in New York and at the Fifth Avenue Jewish Temple.

* * * *

Bill McOsker, president of the sophomore class at Friends University, has been selected as one of ten farm youths to go to South America in the International Farm Youth Exchange Program. He will work on a farm in a South American country for about six months, "to gain knowledge of the people and their customs and to promote good will," he says.

* * * *

The Education Authority of Jamaica has announced that the Governor's Relief Fund has earmarked a sum to be used to pay tuition and boarding fees on behalf of those parents whose hurricane damages and losses made it difficult for them to pay the boarding school fees of their children. Happy Grove School, the only grant-aided Quaker School in Jamaica, will probably receive an allocation from this fund.

* * * *

E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation, according to Religious News Service, has praised a recent statement on morality in American political life issued by Roman Catholic bishops in the United States. The bishops declared that men in political life must be subjected to the same moral standards as other men, and specifically condemned dishonesty, slander and defamation of character as "truly transgressions of God's commandments." E. Raymond Wilson said "we hope this statement will not go unnoticed in the halls of Congress," and added that Quaker groups "will be tremendously heartened by this declaration." Dr. Orris G. Robinson, a Methodist minister, stated, "It is a direct rejection of McCarthyism, and I, as a Protestant pastor in our nation's capital, am most grateful for it."

* * * *

Hugh Borton, representative of the Five Years Meeting and Philadelphia Yearly Meeting on the Foundation of the Japan International Christian University, is going, with his family, to Japan. During his sabbatical year from the East Asia Institute of Columbia University, he will serve for one year in Japan, collecting material on Japanese history and writing the account of the first two years of occupation for Toynbee's *Survey of International Affairs*. His wife will teach in the Friends Girls School in Tokyo.

* * * *

Lester Figgins, Friends minister at New Burlington, was honored by the Ohio Farm Bureau Federation at its annual convention recently as one of fourteen Rural Ministers of the Year. The Ohio Council of Churches cooperates in sponsoring the Rural Ministers of the Year program along with the Ohio Farm Bureau Cooperative Association, the Farm Bureau Insurance companies, Oberlin College and the *Ohio Farmer* magazine. Under the program, the fourteen ministers receive three weeks' training at the Oberlin School of Theology.

* * * *

Subscribers to The American Friend might wish to send back issues of this journal and other magazines to a Magazine Exchange Department set up by *India Digest* for the purpose of building a well-informed public opinion and strengthening United States-India friendship. *India Digest* serves as a center for current issues of American magazines, distributing them all over India, and sending in exchange Indian magazines with international appeal. The address of *India Digest*, which is an international journal of Indian affairs, is 9, Cantonment, Ahmedabad 3, India.

* * * *

Wilmington College has launched another intercollegiate sport this fall with a soccer team composed almost entirely of foreign students. The team, which played its first game in November against Earlham College, is coached by Danielli and Georgi Gilioli, brothers from Italy. Introducing the favorite European sport to Wilmington are students from eleven different countries, who, with three Americans, make up the squad. Most of the European students have played soccer since childhood. The "Little U.N." team includes students from Jamaica, Malaya, China, Sweden, Italy, Austria, Latvia, Egypt, Africa, Denmark, Mexico and Ohio.

* * * *

Ten students from other lands are studying at Friends University this semester on Faith Scholarships in the fourth year of the University's Faith Scholarship program. The scholarships provide for one-half tuition, with the other half met by outside speeches given by the student. Part time work is secured also for these foreign students. The students are chosen on recommendation of churches in their country or by alumni of Friends University. The group now on campus includes students from Latvia, Cuba, Japan, Lithuania, Czechoslovakia, Scotland, Palestine and Austria. A Korean student is expected to arrive the second semester.

* * * *

One of the proposals of the Finance Committee of North Carolina Yearly Meeting is especially noteworthy. The Committee recommends "As-Much-For-Others-As-For-Self" as the *ideal* in financing. This would mean that the Meeting strives toward the goal of giving as much for wider service as it keeps for its own needs.

* * * *

The Annual Meeting of the Friends Fellowship Council and the World Committee is to be held in Washington, D.C., on January 25-27. Delegates to the World Conference of Friends and their wives or husbands are cordially invited to this meeting. A program may be obtained from the office of the Friends World Committee, 20 South 12th St., Philadelphia 7, Pa.

* * * *

Four new programs concerned with job opportunities for minority groups are being developed by the American Friends Service Committee. A Texas office centered in Dallas and Fort Worth is being sponsored by the regional A.F.S.C. office in Austin. Byron Buckeridge, former advertising manager for the *Labor News* of Fort Worth, Texas, will be assisted by Almita Robinson of the Austin Y.W.C.A. in directing this Job Opportunities program. A Job Opportunities program in Kansas City, Missouri, will be directed by Cornell Hewson, who has been associated with the A.F.S.C. almost since its beginning. He did famine relief work in Russia with the A.F.S.C. in 1921-1922, and since

then has been very active in A.F.S.C. work in Iowa. A third Job Opportunities program in Greensboro, North Carolina, is also being planned for. The Richmond Regional Office is now developing a program for "Employment on Merit" centered in Indianapolis, Indiana.

* * * *

The first *Europe Quaker Bulletin,* an eight page newssheet published by the European Section of the Friends World Committee, was printed in October. The *Bulletin* carries short articles in English, French and German. In a report by Colin W. Bell of the International Quaker Centre in Geneva, the concern of Friends for refugees is pointed up. Colin Bell has been able to submit a statement to the national delegates of the Conference on Refugees, and to speak twice to plenary sessions of the Conference. He says, "It was the search for clothes, the careful preparation of food parcels, the dedicated service in refugee camps and the prayers which entitled Friends to lift a voice in high places when the refugee's Bill of Rights was being shaped." The *Bulletin* also contains reports from other Quaker Centres in Europe.

* * * *

Scarsdale Meeting in New York has sent a letter to the editors of *Collier's* magazine in reference to the issue of October 27, "Preview of the War We Do Not Want." The letter expressed deep concern and regret over the publication of the issue, and stated, in part, "Your attempt to forecast and document the defeat of the central objective of the United Nations to build world peace destroys confidence in and spreads cynicism about collective efforts to create conditions of peace without a preventive war such as you describe . . . You have fanned the fires of public opinion in which preventive war thrives. We believe it most unfortunate that a journal having national mass circulation should undermine the hopes of millions and make futile the techniques of negotiation by a lurid proclamation of defeatism . . . We conclude by again urging that your great influence in the field of journalism be used to relieve the causes of world tension and to promote measures fostering international good will as a step towards world peace." Scarsdale Friends enclosed "The United States and the Soviet Union" and "Steps to Peace" with their letter.

* * * *

Edward Thomas of New York City relates the story of the Adult School program among the Bowery men of New York begun nearly half a century ago by Henry Richardson, who passed away on December 2. (see Statistics.) Henry Richardson "persuaded the reluctant Meeting to allow him to set up an Adult School of the English type in its large unused basement Sunday School room, and he came in faithfully to keep up that work. Other Friends joined him and the work developed and changed until often more than two hundred down-and-outs of the Bowery came in for coffee and a roll every Sunday morning and Monday evening. The men were intellectually hungry as well as spiritually and physically hungry, and Henry Richardson and his fellow workers satisfied the needs of all their hungers. Many of the men proved to be highly intellectual, but, through long sicknesses had fallen on evil days. Every Christmas season upwards of one hundred of the men were given a bountiful dinner by Henry Richardson, served by the ladies of the Meeting, assisted by some of the men from the Bowery. That work continued until into 1941 when it was finally crowded out by the clothing collection and inspecting and shipping for relief work. Several of the Bowery men 'came back,' joined the Meeting, and recovered financially so as to leave several thousand dollars to the Meeting when they died."

Friendly Fellowship

Amboy, Indiana—Wabash Quarterly Meeting was held at Amboy on December 1. Billy and Marie Lewis from Dayton, Ohio, were visiting ministers whose presence was recognized. The speaker for Ministry and Counsel was Marie Lewis. Her concern centered in the ineffective witnessing of the church and in the unprecedented challenge for ministers and elders to win souls for Christ. In the business session, steps were taken to inaugurate a children's session of the Quarterly Meeting. Billy Lewis spoke on the theme, "The Church is Thrilling Business," during the Meeting for Worship. Charles and Kathryn Lampman now at Amboy, were introduced. John Compton, Yearly Meeting Superintendent, was present and spoke of some concerns for the Quarterly Meeting.

Marie Lamb

* * * *

Earlham, Iowa — Earlham Friends and the two Bear Creek Meetings were hosts to a well-planned conference on the international situation on October 12-13. Over 180 persons attended, including people from at least eight states and one foreign country. Homer Morris, of Philadelphia, representing the AFSC, reported on the recent visit of English Quakers to Russia. They found the Russian people wanting peace even as our own people. They saw great activity in home building. They predicted that if Russia could have ten years of peace, her economic system would look more like our own than like Marxism. They urge the West to have patience, and to stress negotiation.

Four points were stressed as steps to peace. These were: (1) greater emphasis on negotiation to end the war in Korea, and to find a basis for understanding between East and West; (2) strengthening the United Nations; (3) renewed efforts for disarmament and international control of arms; and (4) greatly enlarged program of technical assistance and mutual aid to the underprivileged peoples of the world.

A panel of young men and women reported on their educational projects in which they were engaged the past summer under the AFSC. One worked with mental patients at Independence, Iowa. Another was one of a team which organized a recreation program for underprivileged youth at Rapid City, South Dakota. One girl told her experiences as an "intern in industry," working in a factory to learn about the problems of labor relations. Another reported on a camp for High School youth in the Ozarks.

The closing message was brought by Amiya Chakravarty of India. He is advisor to the Indian delegation to the UN. He said the atom bomb has become the symbol of the diabolical spirit of war. Speaking of the upsurge of feeling in the East against the Western peoples and against their domination and colonialism, he declared that if the United Nations armies should use atomic weapons in Korea now, he believed all the Eastern peoples would turn against the users. He predicted such resort to the new weapon might well wreck the United Nations. The basis of peace, he said, lies in the will to help, to serve, to love.

L. Willard Reynolds

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Highgate, Jamaica — The Friends of Highgate Meeting on Sunday afternoon, October 28, laid the cornerstone of their new Meetinghouse, bringing to reality a dream they have had for more than a decade. At the ceremony were the Director of Education, Honourable Harold Haughton, M.A., who spoke acceptably and laid one stone, and Merle Davis, Administrative Secretary of the Board of Missions who was on a brief visit to Jamaica, who spoke thrillingly and convincingly on the Quaker pattern of life and also laid one stone for the Board of Missions. The Yearly Meeting was well represented with official delegates and visitors from most of the Monthly Meetings and a large crowd of members and local friends. Zephaniah Cunningham, pastor of the Highgate Meeting, took charge of the exercises assisted by Charles Vincent of Buff Bay and Mack Jones of Kingston. Among those present were Gladys Jones, former Clerk of the Yearly Meeting, who laid a stone on be-

half of the Evangelistic Board and also represented Seaside Meeting, the oldest Monthly Meeting in Jamaica; Ruby Meredith, Education Officer; Nella Crooks, Happy Grove School; Dorothea Simmons (Kingston) and Opal and Logan Smith (Seaside). Logan Smith is the new American Representative of the Board of Missions in Jamaica and Superintendent of the Jamaica Yearly Meeting. At the Stone Laying Ceremony, $1250 was raised and the project, brought thus far on its way by a generous gift from the estate of the late Alsina Andrews, is expected to be completed within a year.

Kenneth B. M. Crooks

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CENTRAL CITY, NEBRASKA — Looking back over the past year, Central City Friends feel that they have been very fortunate in having a goodly number of visiting Friends in the Meeting and at Nebraska Central College during that time. Some of these have had time only to "look in" while others have been kind to bring a message to College or Meeting. A few of these are: Henry J. and Lydia C. Cadbury of Cambridge, Massachusetts; Charles S. Ball, President of William Penn College; T. Clio Brown, Superintendent of Nebraska Yearly Meeting; R. Ernest Lamb; Errol T. Elliott, who gave the baccalaureate sermon for the College commencement; Charles Mesner of New Bedford, Massachusetts; and Mabel Vincent of Jamaica.

Corona R. Cook

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PLAINFIELD, INDIANA—Plans have been made by Plainfield Monthly Meeting to publish the hundred years' history of the Meeting portrayed in a Centennial Pageant presented in October. Included in the booklet will be the script, "Plainfield Meeting Marks a Century," by Margaret Stephenson Moore, a paper by Percy M. Thomas, minister at Plainfield, entitled, "Quakers in the Background," and photographs illustrating periods and scenes. The pageant of living pictures presented on October 7 included: Plainfield Meeting, 1951; Concern for people of Color, 1861; First Library, 1871; Quaker Wedding, 1873; Central Academy, 1881; Music Session, 1895; Women in Service, 1901; Rebuilding the Meetinghouse, 1914; and Building for the Future, 1951. Approximately fifty people participated in the pageant, which was narrated by Esther E. Johnson. Charles Henley was in charge of the music. Norval E. Webb, pastor of the First Friends Meeting in Richmond and former pastor of Plainfield Meeting, gave the anniversary sermon. Co-chairmen of the program committee for the centennial were Cophine Mills Rushton and Lily Mills Hiss. Other members were Miriam Atkinson, Asa Pickett, Margaret S. Moore, Everett Stanley, Esther Wesner, Paul Doan, Ruth Milhaus, Virl E. Stanley, Percy M. Thomas and Lawrence Newlin.

* * * *

OSKALOOSA, IOWA — Fifty-four representatives from eighteen different Meetings attended a Christian Education Conference held in Oskaloosa in November. Richard Newby, Chairman of the Christian Education Committee of Iowa Yearly Meeting, Orval Cox and Maxine Ball were in charge of Conference arrangements. During the class periods, Guilford Street led the discussion on "Adult Work and Home Life," Mildred Rains directed the "Children's Work," Lois Cox led the "Leadership Education" group, and Arthold Latham had charge of the "Young People's Work" group. The following leaders brought helpful messages during the devotional periods: Ethel Tatum, Wendell Farr, George Moore and Herbert Pettingill. Glenn Reece, Superintendent of Western Yearly Meeting and guest speaker for the Conference, gave challenging messages. One of the helpful features of the Conference was the use of Visual Education, with slides shown by Barbara Coffin of Minneapolis. Many other helpful suggestions and outlines were given.

Florence N. Hanson

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SCARSDALE, NEW YORK—In the quiet peace of the lovely new Meetinghouse at Scarsdale, New York, over one hundred Friends of New York Yearly Meeting met together this fall to consider their mutual concern for Christian Education. The keynote of the conference was set by William Clark, Headmaster of Oakwood School, in the opening address, "Keep the Master Motive Dominant!" He pointed out that there are four ways in which we can be helped to do this: keep the dust off the Bible, spend much time in prayer in order to redirect and rededicate our lives, work so that our work is prayer, and live for the church, for the church is the outpost of the kingdom. A session on the use of music in religious education was led by Helen DeJager.

In a religious education panel, Marta Teele spoke of teaching Quaker principles in the home. Anne Stein spoke of how the Sunday School can teach Quaker principles. In speaking of teaching principles through the Meeting, James Stein said that the meeting for worship and the meeting for business are the primary source of education in Friends' principles. Louise Machen spoke on how to use the Bible with children. Margaret Garone closed the panel with a presentation of some of the specific materials available from the Friends publication boards.

The evening message was brought by William Wistar Comfort on "Friends and the Bible." On Sunday morning preceding meeting for worship, Friends were privileged to have Jeanette Perkins Brown, well known writer of religious education materials, share with the conference the theme, "Leading Children in Worship." The afternoon session was a time of evaluation. A summary of the conference was presented by Ruth Craig, and concerns suggestions shared by the group.

Elizabeth A. Hoskins

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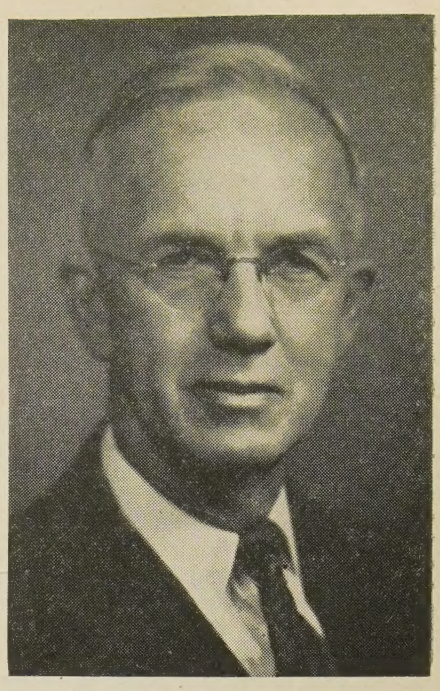
POUGHKEEPSIE, NEW YORK — The Study Group on Indian Affairs of New York Yearly Meeting met in October in the Poughkeepsie Friends Meetinghouse. Sessions were held in the Meeting rooms, which had been decorated with authentic Indian materials. Dean and Laura Yingling, who is Chairman of the Study Committee, had arranged book-tables. Among the speakers were Gertrude Jennings, who has been teaching on the Cherokee Reservation in North Carolina for many years; Suzanne Hyde, just recently returned from a three-months intensive study of Indian problems in the Southwest; Robert Phair, who covered the legal aspects of Indian matters; Fritz Einstein, who concentrated on the medical phases of Indian work; Ruth Replogle, who reported on the Mission point of view; and Lewis Hoskins, who told of the work of his sister, Irene, on the "Each One Teach One" program begun among the Navahos. An evening lecture was given by Ralph Rose, Secretary of Race Relations for the American Friends Service Committee, who spoke of the



REUBEN J. PAYNE
1885 - 1951

A memorial to Reuben Payne, well-known North Carolina Friends minister, appeared in the December 6 issue of this journal.

contributions Indians are able to make to our culture, and said that a great enemy of the Indians has been people who have done things for them that they should have done for themselves. A list of proposals was prepared by the Conference to aid Friends in participating in projects that would help Indians. An extensive report of the Conference is being mimeographed.

Glad Schwantes

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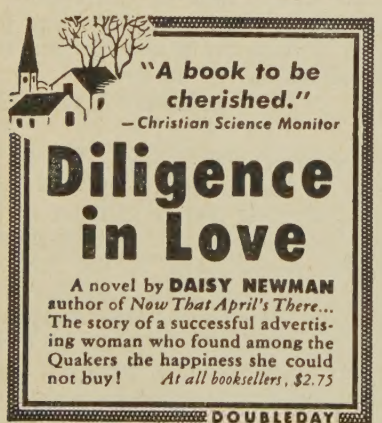
PLAINFIELD, INDIANA—Thinking about the real meaning of Christmas and suggestions as to how to celebrate it was the theme for discussion at the new ministers' fellowship at Glenn Reece's home in Plainfield, Indiana, on December 3. Olaf Hanson, children's secretary for the Board on Christian Education, shared resources and spoke on "The Real Meaning of Christmas." Christmas plays were reviewed, home suggestions for observing Christmas were considered, and Christmas books were perused. Harold Smuck, pastor at West Newton, was the chairman of the meeting. In the afternoon the group sang and learned new carols. Kathleen Faux, of Noblesville, played for the group. Among the ministers attending were Lyle Love of New London, Alfred Wilson of Mt. Lebanon, Richard Faux of Noblesville, Harold Smuck, Marshall Tolle of Sand Creek and Azalia and Glenn Reece and others, including their wives and children.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DOUBLEDAY

In the Larger Circle

A federal judge recently ruled that a man may be a conscientious objector by personal conviction, though the religious faith he professes requires no abstention from bearing arms. The ruling arose from the case of a young Roman Catholic, who claimed he was a conscientious objector by religious training. An examiner, himself a Catholic, declared that the Catholic's stand could not be based on his religious faith. Later the judge, a North Carolina official, ruled on the appeal, saying that the question depended upon the individual's own interpretation of his faith's teachings.

* * * *

Selective Service has set up a new classification for religious objectors, Class 1-O, in preparation for a call for objectors to perform civilian work as an alternative to draft service. The old classification, IV-E, has been abolished by the order. Local draft boards have been instructed to give conscientious objectors exactly the same physical examination as those registrants classified 1-A. If a man is not physically and mentally qualified for military service, he "should not be required to perform work in lieu of induction," the announcement declared.

VISITING FRIENDS

Friends traveling in Florida may wish to make the guest house of Sarah Belle George at 202 Second Avenue, Daytona Beach, a stopping over place for a few days or weeks. Friends Meeting in this area welcomes visitation.

WANTED

I am interested in buying oil paintings, water color paintings and miniature portraits on ivory by Marcus Mote, Quaker Artist. Kindly send description and price to Robert Carlen, 323 South Sixteenth Street, Philadelphia, Pa.

BIRTHS

AMICK — To Richard D. and JoAnn Lane Amick of Greenfield, Indiana, a daughter, Sari Jo, on November 21.

BENSON—To Verne, Jr., and Margaret Brown Benson, a son, Kenneth, on March 22, at Wabash, Indiana.

CUSTER—To Gene and Rosann Custer, a daughter, Daphanie Sue, on September 15, at Wabash, Indiana.

EARLY — To Richard and Harriet Peebles Early, twin daughters, Mary Jane and Marjorie Jo, on August 17, at Wabash, Indiana.

HOWARD—To Joe and Maxine Vandergriff Howard, a daughter, Becky Jo, on June 22, at Wabash, Indiana.

MARSHALL—To Harvey and Jeannine DeTar Marshall, a daughter, Muriel Irene, on November 18, at Richmond, Indiana.

PORTER—To Jack and Naomi Hopkins Porter, a daughter, Annette Cecile, on March 28, at Wabash, Indiana.

STITTS—To Milton and Joan Stitts, a daughter, Mickey Sue, on September 16, at Wabash, Indiana.

MARRIAGES

GERNAND-BAKER — Charlotte Baker, daughter of Floyd and Georgia Ledbetter Baker, to Donald Gernand, son of Edward and Elsie Markley Gernand, on November 11, at Markleville, Indiana. Charlotte Baker is a member of the Friends Meeting in Anderson, Indiana.

JENKINS-TAYLOR — Francis Raymond Jenkins, Jr., son of F. Raymond and Cecilia C. Jenkins of Richmond, Indiana, to Mary Victoria Taylor, of near Richmond, on September 10, at the home of the bride, R. Furnas Trueblood officiating. They are now living in Pittsburgh, Pennsylvania.

DEATHS

JOHNSON — Goldah Roberts Johnson, on November 5, at Ridgefarm, Illinois, aged fifty-four. She was the wife of J. Grant Johnson, pastor of the Ridgefarm Friends Meeting. A stalwart Christian mother and a faithful and loyal minister's wife, she found time to take an active leadership in local Meetings and Yearly Meeting affairs. Unaware of her serious physical condition, she accepted the duties of treasurer for the United Society of Friends Women in Western Yearly Meeting last August. Surviving are her husband and four sons, J. W. of San Diego, California; Phillip of Chicago, Charles of Richmond, Indiana, and James at home. Services were held at the Ridgefarm Meetinghouse by Mary Hiatt and at the Carmel, Indiana, Meetinghouse by Glenn A. Reece, R. Ernest Lamb and John Compton. Interment was at Carmel.

MILLETT—Lee Millett, on August 14, at West Branch, Iowa, aged seventy-five. He was born at the family farm near Springdale, Iowa, where he spent his entire life until his retirement three years ago. In 1912 he was married to Ada Branson Millett and at this time joined with the Springdale Friends Meeting, where he was an active and loyal member, serving as trustee for many years. In 1949 they established their home in West Branch. A daughter, Genevieve, preceded him in death in July, 1950. Surviving are his wife; three sons, Russell Millett of Denver, Colorado, Raymond and Roscoe Millett of West Branch, Iowa; and two daughters, Golda Gatch and Elizabeth Smith of Ames, Iowa. The funeral service was

ULYSSES TO PENELOPE

By E. Merrill Root

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conducted by Taylor and Irma Guthrie at West Branch Friends Meetinghouse.

OVERMAN—Morris Lee Overman, age 16, at Amboy, Indiana. Funeral services for Morris Overman, a birthright member of the Amboy Friends Meeting, were held at the church on December 10, with Charles Lampman officiating. He was the son of Emil and Stella Overman. He was injured in an automobile accident on November 24.

RICHARDSON — Henry Richardson, on December 2, at New York City, aged eighty-nine. Born in Lichfield, England, in 1869, the son of James Cope and Louisa Townsend Richardson, he came to America ten years after his marriage to Henrietta Burtt and brought his membership to the Twentieth Street Friends Meeting in 1905. He set up a factory producing the automatic weighing scales for sugar, grain and other wholesale materials that he had invented. He began a work of physical and spiritual help for the men of the Bowery in New York. He travelled extensively in the Old World and the New World, selling his automatic scales and visiting Friends Meetings, and, after 1919, visiting work projects of the American Friends Service Committee. Although an elder for many years and although he frequently took part by fervent prayer or inspiring message in Meetings, knowing well all the Bible, he always refused to sit facing the Meeting if anyone else were able to take the place he deserved. Surviving him are his wife; three sons, Hubert, Phillip and Ingram; one daughter, Enid; and grandchildren and great-grandchildren. (See story in Friendly Life columns on Henry Richardson's work among the Bowery men.)

WALLACE—Marcella Michael Wallace, on November 6, at her parents' home in Wilmington, Ohio, aged twenty-nine years. She was a member of Ada Chapel in Wilmington. Surviving are her husband, Donald, and three small children. Funeral services were held in Wilmington by her pastor, Chester B. McKean of Sabina, Ohio.

WOOD—Will Carleton Wood, on October 17, at Pasadena, California, aged seventy-one. His parents were Charles H. and Adelaide H. Wood, who was a Friends minister. He was born at Farmington, New York, and later was recorded a minister in the Farmington Meeting. He graduated from Oakwood School in 1899, and from Penn College in 1905. He spent one year at Princeton Theological Seminary, following which he went back to Penn as interim instructor of the Bible Department. He later went to Hartford Theological Seminary where he received his B.A. and later a Ph.D. In 1909 he studied in Marburg, Germany, and spent a year at the School of Archeology at Jerusalem. Upon returning to America, he took up pastoral work in New England Yearly Meeting, serving as pastor at Central Village, Winthrop Center and Falls River Meetings. He then taught in Pickering College in Canada, which was closed by the First World War, and later went to Whittier College as Professor of Biblical Literature and Religion for five years. He then went into religious education work in Pasadena with a Methodist church. Two years later he went to the College of the Pacific at Stockton, California, as Associate Professor of Religious Education. During the depression he entered into chiropractic therapy, which had been of help to his arthritic condition. He maintained his interest in religion and assisted many local groups with Biblical dramatics. He attended the Orange Grove Friends Meeting in Pasadena and was interested in many civic and discussion groups. A memorial service was held at the Orange Grove Meetinghouse on October 21 at which several Friends spoke of his sterling character and useful life. Interment was at Farmington, New York. Surviving are his wife, Alice C. Wood; two daughters, Grace W. Coble of San Diego, California, and Ruth W. Fettes of Altadena, California; a granddaughter; and a brother, George H. Wood of Lynn, Indiana.

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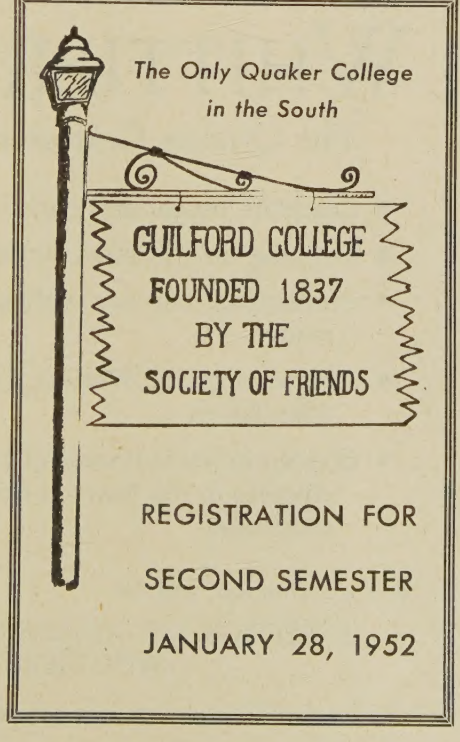

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA
Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p. m. Raymond V. Breaker, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK
a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.
Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.
Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Skokie 8157.
The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Vivian Schneider, clerk, 26 Lakewood, UN 6447. Eugene Kreves, pastor, 2805 Digby Ave., Phone PL 8911.

CITRUS HEIGHTS, CALIFORNIA
Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Herbert D. Pettengill, Jr., minister. Phone 6-5735.

DETROIT, MICHIGAN
First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.
Detroit Friends Meeting, unprogrammed. Meeting for worship 11:00 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT
Meeting for Worship and First Day School, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Geraldine H. Moorman, Assistant Minister.

JACKSONVILLE, FLORIDA
Meeting for worship and business on first Sunday only of each month, 2:30 in Swaim Memorial Methodist Church parlor. Recording clerk, Virginia C .Greenleaf, 2-4345.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 5 p.m. at 306 W. 39th. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Kenneth Pickering, 620 E. 9th St., Minister.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m., Verl D. Lindley, Minister, RIchmond 70716.

LYNN, MASSACHUSETTS
Friends Meetinghouse, corner Friend and Silsbee Streets. Bible School at 9:45 a.m., Worship at 11 a.m. W. Carlton Jones, Minister. LY 57905.

MIAMI, FLORIDA
Friends Meeting at 55 S.W. 17th Road, 3:00 p.m., First-days.

MINNEAPOLIS, MINNESOTA
Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a. m., Meeting for Worship at 11:00 a. m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MOORESVILLE, INDIANA
Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Gospel Service 7:30; Mid-Week Meeting, Thursday, 7:30 p.m. Albert F. Bohnert, Pastor. Phone 194.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS
Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON
Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW HAVEN, CONNECTICUT
Meeting for Worship each First-day, 9:45 a.m. in the Common Room of Dwight Hall, Yale University. E. Wight Bakke, Clerk. Telephone 3-1639.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York City, from October 7th, 1951, to May 4th, 1952, at 11:00 a.m.

ORLANDO, FLORIDA
Meetings for worship at Sorosis House, 108 Liberty Street, First-days at 11 a.m.; Monthly Meeting first First-day at 10 a.m.

PASADENA, CALIFORNIA
First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship; 6:30 p.m., Youth Fellowship; Mid-Week Service, Wednesday, 7:30 p.m. Elmer Howard Brown, minister, phones Sy 6-3372, Sy 6-7369.

PHOENIX, ARIZONA
Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Charles Kelly, Clerk, 9112 North 3rd Street.

PORTLAND, OREGON
First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON
Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, VErmont 3579.
University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

SHREWSBURY, NEW JERSEY
Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First-day School at 11 a.m.

TUCSON, ARIZONA
Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write 2221 E. 2nd St. Phone 5-1139.

WASHINGTON, DISTRICT OF COLUMBIA
Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

WHITTIER, CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS
University Friends, University Ave. at Glenn. Church School, 9:45 a.m. Worship, 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Lloyd Cressman, Interim Minister. Rita Stogsdill, Associate Pastor. Dial 2-3373.

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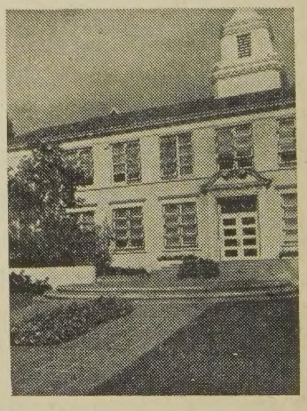

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